



1558



TO the most vertuous lady
and most gracious Queene Marye,
doughter vnto the most victorior
and most noble prynce, kynge
Henry the eyght, kyng of
Englande, Fraunce
and Ireland. &c.

Thomas Weynell wysheth moſte
prosperous helth and
felicitie.



AS much as your grace
euen from youre tender
age hetherto, hath cye-
dently and continuallye
geuen youre selfe to all
kynd of vertue & prayer,
the pure refection, and
fode of the spirite and soule of man: I your
graces dayly orator, to encrease (yf it may
be encreasyd) and augment your deuotion,
and spirituall meditations, haue transla-
ted these selwe and compendious prayez,
written in laten, most deuoutly and lerned
ly, by the reuerend father in god, Cutbert
Tunstall, for the spirituall consolation of
all

The Epistle.

all deuout chꝛistians, chꝛistianly to acte pt
and embrace thē, & with celestial meditati-
on vertuosly to vse thē. For in these orati-
ons & prayers, is nothing else cōpyssed, but
the sincere & true word of God, our mooste
consolatiō & comfort, with a certen general
confession, so chꝛistianly & deuoutly indy-
ted & knit together, that no mortall mā (ex-
cepte he be stonye hartyd) can rede it with-
out teares & remorſe of cōscience. I would
wyshe therfore (yf I may be so bold as to
wyshe your grace a good tourne) ȳ youre
hyghnes with the whole company of your
vertuous ladies, & chaste damselles, youre
graces most beautifull & pleasant maydēs,
wold whan oportunitie of tyme shal serue,
perſe these heuenlye prayers, deuoutelye
red: them, & continually mynd and record
them: For they wel waide and considered:
shalbe vnto the spirituall reder an immor-
tall comforte both of bodye & soule, and to
your grace a heuenly consolation and
pleasure. Thus our Lorde Iesus
p̄ſerue your grace.

Amen.

Godly praier.s.

Confessio pecca-
torum genera-
lis.

A generall confession
of sinnes.

O Creator &
gubernator
celi & terre
& totius mundi, at-
que omnium, que
facta sunt: sancte,
fortis, immortalis,
omnipotens, ter-
ribilis, iuste, mise-
ricors, & miserator,
domine deus.

Ego miser & infe-
lix immensa flagi-
tiorum mole obru-
tus agnosco ac con-
fiteor me & fuisse,
& esse peccatorem
longe omnium,
qui vquam vix-
erunt sceleratissi-
mum: & tam behe-
menter oculos tue
maiestatis offen-
disse: vt non solum
non sum dignus
vocari filius tuus,



O Creator
& gouernor
of Heuē,
and earth,
of all the
worlde, and of all thyn-
ges that are made: O
holy, stronge, immortall,
almighty, terrible, iust,
mercifull Lord **GOD**.
I a wretch, and vnfortu-
nate, ouerwhelmed wth
the greate burden and
wayte of synne, ackno-
ledge, and confesse, my
selfe to haue bene, and
to be the mooste wycked
synner of all other that
euer lyued, and so great-
lye to haue offended the
eyes of thy maiestie, that
not onely I am not wor-
thy to be called thy sonne

A. 111. 103

Godly praier

nor yet thy inferiour and
 leſt ſeruaunt, yea not to
 treade vpon the ground,
 howe much leſſe to offer
 vnto the, any ſacrifice of
 laud or thanks geuing.
 For why. yf thou haſte not
 ſparyd the celeftiall my-
 niſters, thy moſte cleare
 and noble ſpirites, that
 is Lucifer and hys com-
 panions, but ſo the
 onely offence and ſynne
 of rebellion, and pryde,
 that they euen ſodenlye
 and in a momēt thought
 agaynſt the, haſt delyue
 red them, caſt downe fro
 the hyghe habytacle of
 heauen, to be tormentid
 with eternall paynes:
 What may I miſerable
 wretch ſay, or what may
 I ſaye for my ſelfe: the
 which hath offended the
 not with ſmale, but w
 berge

ſed neque infimus
 ſeruus tuus, immo
 vero neque ut ter-
 ra beſtigijs pedum
 meorum prematur.
 Quanto minus, ut
 offeram tibi ſacriſi-
 cium aliquod, vel
 laudis, vel gratiarum
 actionis. Nam ſi
 celeftibus miniſ-
 tris tuis clariffimis
 ſpiritibus, lucifero
 videlicet & compli-
 cibus eius non pe-
 percisti: ſed pro vno
 tantum commiſſo
 rebellionis & ſuber-
 bie peccato, etes qui-
 dem momentaneo,
 quod contra te cogi-
 tarunt: de ſummo
 celorum habitacu-
 lo deiectos eternis
 tradidiſti ſupplicijs
 cruciandos, quid
 ego ſcleroſus ho-
 miſcio dicere? quid
 pretextere potero?
 qui non exiguis, ſed
 immodicis, non

Godly praiers.

pances, sed innum-
 meris, no occultis,
 sed manifestis vi-
 cijs te offendi: et ad-
 huc quidem offende-
 re non cesso, pecca-
 ta peccatis accumu-
 lans. Verū enim
 vero p̃ssime pater,
 quia pater miseri-
 cordiarum tu es:
 & miserationes tue
 super omnia opera
 tua: qui nō bis mox
 tem peccatoris, sed
 magis vt conuerta-
 tur & viuat: de tua
 misericordia sum-
 me fidens ad tue
 maiestatis clemen-
 tiam, que sola mi-
 chi spes superest:
 humilis confugio:
 petoque supplex be-
 niam et remissio-
 nem omnium pecca-
 torum meorum,
 quibus vnquam

berye greate, not with
 a few, but with innume-
 rable, not with secrete,
 but with manifest vices,
 and as yet, heping sinne
 vpon sin, doth not leue
 of noz cease to sin. But
 mosse mercyfull father,
 inasmuche as thou arte *Psalm.*
 the father of mercyes, *Psalm.*
 and that thy mercyes ar
 aboue thy woꝝkes, noz
 wylte not the death of a
 synner, but that he
 shoulde rather conuerte *Eze. 18.*
 and lyue: I trustynge
 gretly vnto thy mercy,
 and haupnge noo other
 hope lest me, doo ap-
 proche and flye vnto the
 clemencye of thy maie-
 sty: And mekelye I doo
 aske and requyre the for-
 geuenes and remission
 of all my synnes, wher-
 with I at anye tyme fro
 my

Godly praiers.

my tender age vnto this
holwer haue offēded thy
goodnes wryttinglye or
ignozantly: the whyche
things, thou **G O D**
from whom nothinge is
hydden, doest knowe a
greate deale better, than
I canne rehearse them.
I haue offended greuou
fly, and aboue the num
ber of the sandes of the
sea, in pryde and vayne
gloze, in anger and ha
tred, in enuy, i couetuous
nes, in slothefulnes, in
gluttony, in lecheri, in ne
gligēce of diuine honoz,
in vaine othes, in vnlaw
ful lusses, in blasphemy,
in flaunderynge, in lies
in idle wordes, in vnme
surable laughynge, in se
ttes, in vaine lookes, in
hearyng, in tastynge, in
thoughtes, and in wo:

a teneris annis vs
que in hanc horam
siue scienter, siue
ignozanter, bonita
tem tuam offendi.
Que sane tu Deus
quem nullum latet
secretum: longe me
lius nosti, quam
ego ipse recensere
possum. Peccanti
namque grauiter &
super numerum a
rene maris, in super
bia et vana gloria,
in ira & odio, in in
uidia, in auaricia,
in accidia, in gula,
in libidine, in di
uini cultus negle
ctu, in vanis iura
mentis, in illicitis
concupiscentiis, in
blasphemia, in ob
trectationibus, in
mendaciis, in ver
bis ociosis, in im
modico risu, in to
cis, in vanitatis a
spectu, in auditu, in
gustu, in tactu, in
cogitationibus, in

Godly praiers.

Sermonibus, in sac-
tis, & in omnibus
in quibus humana
fragilitas inquam
peccare potuit. Ad
quod factum esse cō-
fiteor mea culpa:
mea inquam mari-
ma culpa. De qui-
bus omnibus mi-
chi homini perdis-
tissimo et infelici-
simo peccatori tu
mitissime deus per-
immensam et ines-
narrabilem miseri-
cordiam tuam pro-
picius ignosce. Tu
namque es creator
meus, et pater me-
us, adiutor meus, &
protector meus, do-
minus meus & de-
us meus: tu es spes
mea, fiducia mea,
fortitudo mea, de-
fensio mea, consola-
tio mea, et liberatio
mea, vita mea, salus
mea, et resurrectio
mea. Tu es firma-
mentum meum, &
refugium meum, lu-
men meum, & desir-

des, in dedes, and in all
thynges, that the frail-
tye of man at any tyme
might haue offended in,
the which thing, I con-
fesse to haue bene done
through mi faute, yea I
saye through my mooste
greatest faute. For the
which, O most meakest
God, forgeue me a man
that is vtterly losse and
mooste unhappy, for thy
great and vnspeakeable
merites sake. For whye
thou art my maker, my
father, my helper, & my
protector, my lord and
my God, thou art my hope,
my trust, my strength, my
desence, my consolatio,
my deliuerance, my
lyfe, my helth, and my re-
surrectio. Thou art my
stablishment and my re-
fuge, my lyght, and my
desire

Godly praiers.

desyre, my helpe and my
succoz. **W**herefore I
praye and besech the, the
deliuerer of the misera-
ble, to helpe me, and I
shalbe saued: to gouerne
me and defende me, to
visitte me, and comforte
me, to illumine me, and
reuiue me that am dead
in synne. And foras-
much as I am **O** Lord
thy creature, and thy
workemanshypppe, leue
me not I praye the, for
although I am euill, &
vnworthi of forgiuenes,
yet for all that I am al-
wayes thyne. **T**o who
then shall I flye **O** lord
God, but vnto the? **N**ot
thou despise me, whoo
shall loke vpon me: yf
thou cast me of, who shal
receaue me? **W**herefore
byngge me thy fugytyue
seruant

derum meum, ad-
tutorium meum et
patrocinium meum.
Quamobrem pro-
cor atque obsecro te
miserorum libera-
tor adiuua me, et
saluus ero. **R**ege
me, et defende me:
Visita me, et conso-
lare me: **I**llumi-
na me, et resuscita
me mortuum in pec-
catis. **E**t quia facto-
ra tua & opus tuum
sum domine, ne me
queso, derelinquas:
nam et si malus, et
si venia indignus
sum, tamen semper
tuus sum. **A**d quem
ergo confugiam
nisi ad te Dominus
Deus? **S**i tu me
despicias: quis me
respiciet? **S**i tu
me eijcis, quis me
suspiciet? **R**educ
itaque ex vicijs
latebris me seruus
fugitiuum, et in-

Godly praiers.

numeris peccato-
rum maculis sordid-
atum abluere in fon-
te tue pietatis.

Quia quantumuis
immundus sim, tu
me mundare potes.

Quantumuis ce-
cus sim : tu potes
me illuminare.

Quantumuis sim
infirmus : tu potes
me sanare . Immo

quantumuis mortuus
quantumuis sepultus
sim : tu me resusci-

tare potes. Multo
namque maior est
pietas tua, quā mea

impietas. Tu po-
tes plus remittere:
quam ego commit-

tere : tuque plus
parcere, quam ego
peccare . Ne ergo

respice me secun-
dam mea demerita
domine : neque at-

tende multitudinē
iniquitatum mea-
rum : sed secun-

dam multitudinem

seruaunt out of the lur-
kynges places of byces,
and washe me defiled wth
innumerable spottes of
synnes, in the fountein
of thy pietie & mekenes.

For howe fylthy soeuer
I be, thou canste clense
me. Howe blynde soeuer

I be, thou canst geue me
my syght. Howe sicke so-
euer I be, thou canst hele

me. Yea and yf I were
deade and buryed, thou
canst reuiue me. For thy

pitie is farre greter, thā
is my Impiete. Thou
canst forgeue moze, than

I canne do, and pardon
moze, than I can tres-

passe . Therefore, O
Lord, behold me not af-

ter my demerites : nor
consyder not the multy-

tude of my iniquities :

but after the multytude
of

Godly praiers.

Psal. 50. of thy mercies, haue mercy vpon me, and be merciful vnto me a miserable synner. And mercyfull god, be merciful vnto them, vnto whom I haue at anye tyme, or they vnto me geuen any occasion to synne, and though thy infinit mercy and the most worthy merytes of thy onelye sonne oure Lorde Iesu Chryst, and of hys most holy mother Marye, and of all Saintes, absolue vs from all our synnes, and iniquities. And inasmuche as we are not able to doo worthy penance for oure sinnes, nor satisfie the: set the crosse and the death, the paynes and the anguyshes, whiche thy onelye and welbeloued sonne
our

miserationum tuarum misere mei: & propicius esto michi miserissimo peccatori. Miserere quoque illorum misericors deus: quibus vel ego aliquando prebui: vel qui michi vniquam prebuerunt peccandi occasionem: absolute nos per infinitam pietatem tuam, et dignissima merita vnigeniti filij tui domini nostri Iesu Christi, et sanctissime matris eius Marie, et omnium sanctorum tuorum, ab omnibus iniquitatibus & peccatis nostris. Et quis pro tantis sceleribus condignam penitentiam agere non valemus, nec tibi satisfacere: pone crucem & mortem, penasque et angustias, quas vnigenitus & dilectus filius tuus de

Godly praiers.

minus noster Ie-
sus Christus in hac
bita perpeffus est
innocens: pro pec-
catis nostris clemē-
ter abolendis, & lar-
gire nobis ad tere-
deuntibus veram
contritionem, purā
confessionem, emen-
dationem vite con-
tinuam, ac faculta-
tem & gratiam pro-
merendi vitam et
gloziam sempiter-
nam. Amen.

our Lord Iesus Chzst,
an innocent, suffered
mekely in this lyfe, for
the abolyshment of our
synnes. And geue vs
that retourne vnto the,
true contrition, pure co-
fession, continual amēd-
ment of lyfe, facultye, &
grace to deserue lyfe and
glozy euerlastyng. So
be it.

Precatio ad san-
ctam trinita-
tem.

A prayer vnto the ho-
ly Trinitie.

Benedicta
sit sū-
ma & in-
cō-
pre-
hensibilis trinitas,
pater, & filius, et spi-
ritus sanctus: de-
us, dominus para-
cletus, Caritas,
gratia, communi-
catio. Genitor, ge-

Blessed be
the hyghe
and the in-
comprehē-
sible Tri-
nitie, the father, & sonne
and the holy Ghost, god
lord, and comfozter, cha-
ritie, grace, and commu-
nication. The begetter,
the

Godly praiers

the begotten, and the re-
generans . The true
lyght, the true lighte of
the true light, the true il-
lumination. The foun-
teine, the floud, the irri-
gatio. Of one al things,
by one al things, in one
al thinges. Of whome,
by whom, in whome all
thinges . A liuing lyfe,
lyfe of the liuing, the ge-
uer of lyfe of the liuing.
One of him selfe, one of
one, one of both. The
whych is of hym selfe,
the which is of another,
the which is of both.
The father is true, the
sonne truth, the holys
spryte, the spryte of
truth. The father, the
sonne, and the holy gost
is then but one essence
and beyng, one vertue,
one goodnes, and one
be-

nitus, regenerans.
Verum lumen, ve-
ra lux de lumine ve-
ro, vera illumina-
tio. Fons, flumen,
irrigatio. Ab vno
omnia, per vnum
omnia, in vno om-
nia. Ex quo, per
quem, in quo om-
nia. Vivens vita,
vita a vivente, vi-
uentium vivifica-
tor. Unus a se, v-
nus ab vno, vnus
ab ambobus. Qui
est a se, qui est ab al-
tero, qui est ab utro-
que. Verax pater,
veritas filius, veri-
tatis spiritus, spi-
ritus sanctus. Vnus
ergo pater, logos,
paracletusque, es-
sentia, vna virtus,
vna bonitas, vna

Godly praiers

beatitudo . In quo,
per quem, et in quo
beate viuunt om-
nia : quęcunque be-
re et beate viuunt.
Quem trinum de-
um in personis , et
vnum in substantia
diuinitatis coli-
mus et adoramus,
patrem ingenum,
filium de patre vni-
genitum, spiritum
sanctum de vtroque
procedentem, et in
vtroque permanen-
tem, sanctam trini-
tatem, et individu-
am vnitatem, vñ
deum omnipoten-
tem . Summis
namque laudibus
te veneranda trini-
tas a nobis mise-
ris par est celebra-
ri : qui cum non esse-
mus, potentia tua
fecisti nos, et cum
per culpam no-
stram perdit

beatitudo. Of whom, by
whom, and in whome,
al thinges (whatsoeuer
they be that lyue truely
and blessedly) lyue bles-
sedly. Whom we doo
woꝛshyp and adoze thre
goddess in persōes , and
one in substaunce of the
diuinitie, the father vñ
begotten, the onely be-
gotten sonne of the fa-
ther, the holy ghoſt pro-
cedynge of both , and in
both remaynyng, holye
trinitie, and vnitie vñ
diuided one god almighty.
It is mete and conue-
nient, O honorable tri-
nitie, that we wꝛetches
with highe laudes and
prayſes, do honour the.
For whā we were not,
thꝛough thy pꝛouidence thou
madeſt vs : when that
thꝛough our owne faute
we

Godly praiers

we wer lost: & thzogh thi
pitie and goodnes didest
wonderfullye recouer
vs. **W**herefoze we pray
and besech thy maiestye,
that at no tyme thou
suffer vs to be vnthanke
full vnto these exceding
great benefites, noz yet
vnwozthy of thy greate
merytes, but thzoughe
thy grace to increace in
vs faith, hope, and cha-
ritie, that bzying fozth
thzough thy benignity,
the frute of good wo-
kes, we may come (thou
grauntynge the same)
to life euerlasting, wher
that we called to the nú-
ber of saintes, maye be-
holde thy glozy, the whi-
che shall satisfye vs foz
euer. In the mene tyme
of thys our lyfe, thy pray-
ses shal delite vs singing
con:

fuissemus, tua et pi-
etate et bonitate mi-
rabiliter nos recu-
perasti. Quocirca
maiestatem tuam
oramus atque obse-
cramus: ne nos er-
ga tam immensa be-
neficia tua ingra-
tos, ne be miserati-
onibus tuis indig-
nos vnquam fieri si-
nas: sed per gratiã
tuam nobis auge-
as fidem, spem, et
charitatem: vt fru-
ctum bonorum ope-
rum tua benignita-
te proferentes ad
vitam te largiente
perueniamus eter-
nam, ubi in sancto-
rum adsciti nume-
rum, gloriam tuam,
que nos faciet, in
sempiternum cer-
namus. Interim
dum vita suppetit:
preconia tua nos
oblectent sedulo cõ

Godly praiers.

tinentes. **G**loria patri, qui nos creauit. Gloria filio, qui nos redemit. Gloria spiritui sancto, qui nos sanctificauit. Gloria summe et indiuidue trinitati, cuius operationes procedunt ab ipsa tota: Cuius imperium sine fine manet. Te decet glorie eternitas, te decet laus, te decet hymnus. Tibi debetur omne decus, tibi honoz, tibi gratiarum actio, qui es deus noster in secula seculorum. Amen.

continually. glory be to the father, that hath created vs: glory be to the sonne that hath redeemed vs, glory be to the holy gost that hath sanctified vs: glorye be vnto the hygh and vndeuyded trinitie, whose operations and woꝝkes, procede of it wholly, whose empire continueth wout ende. The eternitie of glorye besemeth the, laude besemeth the, and hymnes beseme the. Al woꝝshyp is due vnto the, and all honoz and thanks the whych art our God for euer. So be it.

Precatio ad sanctam Trinitatem.

A Prayer vnto the holy Trinitie.

B.i.

Godly praiers.



We adore
and wor-
shype the,
O holye
Trinitye,
the father

the sonne, and the holye
ghost, an vnspeakeable
maiestie, one god omni-
potent: we thanke the,
that hast bouchsaued to
create and to make vs
like vnto thy owne sy-
militude & image, that
we thꝛough the memoꝛye,
vnderstandyng and wil,
shuld be made lyke vnto
þe. We perceue these thꝛe
powers of the soule to be
in vs: by the whych we
remember, cōtemplate,
and desyre the. By the
memoꝛye (whych is the
parēt of vnderstanding)
O god the father of eter-
nal light and wisdomē
of



Adore-
tam-
te sa-
ta tri-
nitas
pater

et filiꝝ, et spiritus
sancte, maiestas in-
effabilis, vnꝰ deus
omnipotens, et ti-
bi gratias agimus
qui nos ad imagi-
nem et similitudi-
nem tuam creare
dignatus es, vt per
memoꝛiam, intelli-
gentiam, et volun-
tatem, tibi similes
efficeremur. Has
tres anime vires
in nobis deprehen-
dimus, per quas te
recolimus, contem-
plamur, concupis-
cimus. Per memo-
riam, que intelli-
gentie parens est,
imaginem tuam re-
ferimus deus pa-
ter eterne lucis, et
sapientie, domini

Godly praiers.

of oure lord Iesu chriſt,
we repreſet thy image.
By vnderſtandynge (the
whyche is the chylde of
memoꝝ) thy Image, O
Lorde Iesu Chryſte,
whyche art the brightnes
of the eternall lyghte,
and the wyſedome be-
gottē of the father, both
thyne in vs. By the wil
(whyche is the direction
of a louer to him wardes
that is beloued, and co-
pleth the louer, and him
that is beloued together)
thy Image is knowen
in vs, the ſpīrite of the
holy conſorter, which is
the loue, the concord, and
the embracementes, of
the father, & the ſonne.
Thy ſimilitude, O ho-
ly Trinitie, whan we
are adurned with the
bryghtnes of vertues, is
B.ii. ſens

noſtri Ieſu Chri-
ſti. Per intelligen-
tiam, que memoꝛie
proles eſt, imago
tua in nobis lucet
Domine Ieſu
Chriſte, qui es
ſplendor eterni lu-
minis, et ſapientia
a patre genita.
Per voluntatem,
que directio eſt a-
mantis in amantē,
et amantem cum a-
mato copulat, ima-
go tua in nobis a-
gnoſcitur ſpiritus
ſancte paraclete,
qui es patris et fi-
lij amor, concordia,
et complexus. Si-
militudo autem
tua in nobis cer-
nitur. O ſancta
Trinitas, quando
virtutum ſplende-
re ornatur.

Godly praiers.

Altam igitur no-
stram quęsumus
semper dirige, ne
imaginem in nobis
tuam vicijs macu-
lemus, sed vt sin-
ceris mentibus te
meminerimus, te
intelligamus, te-
que amemus. Da
nobis fidem rectā,
spem firmam, cha-
ritatem perfectam,
vt per eas nostra in
te memoria figatur
intelligentia lumē
sumat, voluntas in-
flammetur. O tri-
nitas omnipotens
tu Deus es, et do-
minus, tu rex es
immortalis: ex quo
omnia, per quem
omnia, in quo om-
nia, cuius regnum
et imperium manet
in eternum. O tri-
nitas omnipotens

sene in vs. Therfore we
beseech the continuallye
to directe ours lyfe, that
we bespotte not thy I-
mage, whiche is in vs,
with vyce, but that wee
mai remēber the, vnder-
stand the, and loue the,
wth sincere minds. Geue
vs a right faith, a sted-
fast hope, and perfecte
charitye: that thzough
these, our memory maye
be fastened in the, oure
vnderstandyng may re-
ceue lyght, and our wyl
may be inflamed. O al-
mightye trinitie, thou
arte god and lord, thou
art a king immortal, frō
whom are al thynges, by
whome are all thynges,
in whom are al thyngs,
whose kyngdome and
empire contynneth for
euer. O omnipotent tri-
nyty

Godly praiers.

nistie, thou whych liuest
art the beginning of life
thou art the perfect faire
nes, and the blessed de-
lectation. **O**mnipotēt
trinitie, thou hast crea-
ted the thzee frames of
thynges, celestiaall, ter-
restyall, and infernall.

Wherfoze we in thy
incomprehenfible dyui-
nistie doo maruell at the,
we in all thy woorkes do
glorifye the, we geue
the thankses for thy in-
numerable benefites. **O**
eternal Trinitie, graūt
vs continualli to think,
to speake, and to doo
those thynges onelye,
that please the. **O** eter-
nall Trinitie, graunte
that all oure actes, and
bedes may procede from
the, may be directyd by
the, finished and consu-

B.iii. myd

tu diuens vite ori-
gō es: **T**u pulchri-
tudo perfecta: **T**u
delectatio beata.

O Trinitas om-
nipotens, tu tripli-
cem rerum machi-
nam, celestium, ter-
restrium, et infer-
nozum creasti.

Quamobrem ad-
miramur te in in-
comprehenfibili di-
uinitate tua. **G**lo-
rificamus te in om-
nibus operibus tu-
is: gratias agi-
mus tibi pro innu-
meris beneficiis
tuis. **O** Trinitas
eterna da nobis
semper cogitare, lo-
qui, et agere sola
ta, que tibi placēt.

O Trinitas eter-
na concede, vt om-
nia facta nostra se-
per ex te procedant:
per te dirigantur,
et in te consum-

Godly praiers.

mentur. **O** Trinitas eterna aspi-
ra, vt super omnia,
te primum diliga-
mus. Deinde pro-
ximos nostros si-
cuti nos ipsos.

Cum inimicos et
am quo legem tu-
am seruamus.

O Trinitatis im-
mensa instilla no-
bis planctum de
flagitijs commis-
sis, timorem de im-
minentibus suppli-
cijs, spem de conse-
quenda venia.

O Trinitas im-
mensa largire vt
peccata nostra pre-
terita per veniam
deleantur, presen-
tis per continentia-
m refrenen-
tur, futura summo
teantur per cauti-
onem.

O Trinitas im-
mensa, da nobis

myd in the. **O** Eternall
Trinitie, graunte that
aboue all thynges wee
may fyrt and pꝛincipal-
lye loue the, then oure
neygheboures as oure
selues, and thē to then-
tente we maye kepe thy
lawe, oure enemyes. **O**
vnmefurable Trinite,
instill and powꝛ heuē-
nes into vs, for our syn-
nes commytted, & scare
for the paynes that hāge
ouer vs, and hope to ob-
taine forgeuenes. **O** vñ-
mesurable trinite graūt
our synnes committed,
may be stryken out thro-
ugh forgeuenes, y oure
presēt fautes mai thꝛough
cōtinence be refraynyd,
& that those which are to
come, maye be by some
cautiō & mēas remoued
O vnmefurable trinite,
geue

Godly praiers

contritionem perfectam, confessio-
nem integram, e-
mendationem vite
continuum.

¶ beata Trinitas
prebe nobis sancto-
rum angelorum tu-
orum primum et fide-
le presidium, qui
nos in vita insti-
tuant, consolentur
et protegant.

¶ beata Trinitas
pacem firmam de
celis mitte, ne nos
infestent hostes,
caro, mundus, et
demonēs.

¶ beata Trinitas
omnem concupis-
centiam carnis, o-
mnem concupis-
centiam oculorum
omnem superbiam
vite prout a nobis
pelle.

¶ veneranda Tri-
nitas nos a bello, &
fame, et pestilentia
conserua.

¶ veneranda Tri-
nitas largis no-
bis, dum viget sa-
nitas, cursum vite

geue vs perfect cōtritiō,
intire confession, and a
continual amēdment of
lyfe. ¶ blessed trinitie:

graunt vs the pitifull &
saythfull ayde of thy ho-
ly Angelles, the which
in this lyfe may instruct
vs, confort vs, & defende
vs. ¶ blessed trinite, sēd

vs from heuen stedfaste
faith, that our enemyes
the fleſhe, & worlde, and
the deuples trouble vs
n: t. ¶ blessed Trinitie

drive farre from vs all
concupiscence of & fleſh.

¶ al concupiscence of the
cies, and all pryde of life

¶ honozable trinitie, cō-
serue and kepe vs from

war, hunger, and pesti-
lence. ¶ honozable Tri-

nytie geue vs wbyleſſe
we be in helth, a course

and an order of lyfe,
that

1. Thon, 2

Godly praiers.

that may be plesant and
thankeful vnto the: and
whan syckenes shall
grow vpon vs, a desire
full helth of soule and bo
dy, and in all our lyfe a
memozy to remēber vs,
that in thys worlde we
haue no remainig place
¶ honorable Trinitie,
bondsman to geue vs, y
declyne from thy lawe,
a mynde to repente, &
to kyndle theyr desyres,
that ar studious to lerne
it, and at the last, to opē
vnto those that do pprofir
therein, the clerenes of
thy diuinitie & godhed.
¶ most mekest trinite,
geue vnto the ministers
of thy holy church, grace
both to lyue wel, and to
teach well: and to y peo
ple committed vnto the,
a desyre to lerne thy cō
maunde

tibi gratum. Quā
do infirmitas in
gruet, desideratam
mentis et corporis
valetudinem, in to
ta autem vita me
moriam recolendi
nos in hoc mundo
non habere cititas
tem manentem.

¶ veneranda tri
nitas nobis a lege
tua declinantibus
digneris animum
resipiscendi dare,
eius autem studios
sis discendi cupidi
tatem accendere,
proficientibus be
ro in ea tue diuini
tatis illustrationē
tandem aperire.

¶ clementissimā
Trinitas da mi
nistris sancte Ec
clesie tue bene vi
uendi et docendi
gratiam, populo
eis commisso man

Godly praiers.

data tua discendi
studium, utrisque
autem sculum in
tua lege profectū.

¶ clementissima
Trinitas reple re-
ges et principes
metute reuerendi,
gratia se agnosce-
di mortales, et sa-
pientia bene re-
gendi populum fi-
bi commissum.

¶ clementissima
Trinitas corobo-
ra religiosos, ut
mundana contem-
nant, legem tuam
obseruent, et vota
sua tibi reddant.

¶ piissima Tri-
nitas presta cun-
ctis virginibus
incoꝛruptam casti-
tatem, coniugatis
fidam matrimony
custodiam, in me-
dio statu degenti-
bus continendi gra-
tiam

maundementes: and bu
to them both, a diligent
surberaunce and profit
in thy lawe. ¶ most me-
kest trinitie, replenysh
kynges and pꝛynces, w
fere to reuerence the, w
grace to knowledg the
selues to be mortal, and
w wiselome, wel to go-
uerne, and rule the peo-
ple committed vnto the.

¶ most mekest trinitie,
fortifye the religyous,
that they maye despyse
worldly thinges, obserue
thy lawe, & kepe theyr
vowes, made and pro-
myssed vnto the. ¶ most
mercifull Trinitie,
graunt vnto al virgins
vncorrupt chastitie, vnto
those y are married a
faithful custody of matri-
mony, & to widowe, grace
to conteine, and to lyue
contp.

Godly praiers.

continentlye. O mooste
merciful trinitie, graūt
vnto the poore and afflic-
tyd, consolation and pa-
cience, to the ryche and
those that are in powler.
compassion and mercy,
and to them both, mutu-
all loue amonge them
selues, and charitye. O
moost mercifull trynitye,
geue vnto the empyso-
ned a withdrowynge
mynd from synne, & deli-
uer aūce of their bodyes
out of prison, & beyng
deliuerid, a wyl to serue
the. O benigne trinitie,
conduct & gide those that
ioyne, to a prosperous
ende of their ioynye, &
those that saile & traues
þ seas, to a desirous port
& haūen, & al moztal men
to thy celestial & beūtye
kingdōc. O benign trini-
tie, let oꝝ cause thi grace

tiam. O pñssima
Trinitas pauperi-
bus et afflictis pre-
be consolationem &
patientiam, diuiti-
bus et potentibus
compassionem, &
misericordiam, v-
trisque vero mutu-
am inter se chari-
tatem.

O pñssima Trini-
tas dona captiuis
mētis ereptionem
a peccato, corporis
liberationem a cu-
stodia, et liberatis
tibi scrutendi vo-
luntatem.

O benigna Tri-
nitas deduc iter fa-
cientes ad finem e-
ius prosperum, ma-
re nauigantes ad
desideratum por-
tum, omnesque mo-
tales ad regnum tu-
um celeste.

O benigna Trini-
tas fac rectam fi-

Godly praiers.

dem auspicientes
tua inuet gratia.
Proficientes for-
titudo confirmet:
perfectos comite-
tur humilitas: at-
que vniuersos per
seuerentia commē-
det.

• **O** benigna Tri-
nitas concede su-
perbis honozum
despectionem et hu-
militatem veram,
auaris diuitiarum
contemptum et lar-
gitionem piam, li-
bidini et ventride-
ditis subiugatio-
nem voluptatum
et vite mundici-
am, iracundis et
inuidis animi re-
frenationem et cha-
ritatem: Seruis et
truculentis māsue-
tudinem & modesti-
am: Iniquis et

helpe and ayde them, &
begin a righte feith, and
that fortitude may con-
firme those that go for-
wardes and pzoofyt ther-
in, that humilitie maye
accompany those that be
perfect, & that perseue-
raunce may commend
all men. **O** benign trini-
tie, graunt vnto y proud
the contempt of honozs,
and true humilitie: to y
auaritious and couitus,
the cōtempte of riches, &
meke liberalitie: to the
voluptuous & gluttons,
the subiugation & ouer-
throwe of voluptuous-
nes, & clenens of lyse: to
the irefull and enuious,
the retreynynge of the
mynde, and charitie: to
the harde and cruell,
mekenes and modeſtye:
to the vnluſte, and vn-
pytful

Godly praiers.

honestfull, iustice and
piete, to bayne me and
lyers, & words of truth,
to the craftye and deceit
full, simplicitie of man-
ners: and lastelye to all
christians luyng euyll,
penaunce. O mercifull
Trinitie, kyndle and in
flame the gentyles,
Jues, and heretikes, w
the lycht of true sayth,
that confessing thre per-
sones in thy essence, and
iudgyng ryghteouslye,
of all the articles of the
catholyke saythe, they
may with all theyr har-
tes turne vnto the, the
onely and true God. O
mercifull Trinitie, we
offer thanks vnto the,
for the saintes into thy
gloze receiued, and prai-
ers for the deade, that
must be pourged, for the
damned

impis iustitiam et
pietatem, banis et
mendacibus verba
veritatis, basris et
dolosus mozum sim-
plicitatem: Om-
nibus denique chri-
stianis male viuen-
tibus penitenti-
am. O Trinitas
misericors accen-
de clemens genti-
bus, Iudeis, et he-
reticis, vere fidei
lumen, vt in tua es-
sentia tres perso-
nas confitentes, et
de omnibus catho-
lice fidei articulis
recte sentientes, ad
te solum et verum
deum toto corde
conuertantur.
O Trinitas mi-
sericors pro sanctis
in gloriam receptis
gratiarum actio-
nes tibi offerimus,
pro defunctis pur-
gandis preces, pro

Purga-
toys.

Godly praiers

damnatīs inſtitue
ſue pꝛeconia.

¶ **T**rinitas miſe-
ricordijs, noſtras tibi
pꝛecationes, ſup-
plices offerimus
pꝛo viuis et defun-
ctis, quibus pꝛo-
deſſe poſſunt, vt il-
lis culpas ablueas
hīs penas remitte-
tas, tuamque gra-
tiam et gloriā cō-
feras vtriſque.

¶ **T**rinitas admi-
randa tu potentia
omnipotens, tu ſa-
pientia inenarra-
bilis, tu bonitas cō-
immenſa. ¶ **T**ri-
nitas admiranda
tu lumen es omnia
illuminans: tu ve-
ritas inſuperabi-
lis, tu conſolatio
ſumma. ¶ **T**rin-
tas admiranda tu
fons, tu flumen, tu
irrigatio es omnis
boni. ¶ vera ou-
nino eſſentia, tu

damned, the pꝛaples of
thy Juſtice. ¶ mercy-
full Trinitie, we hum-
ble offer by vnto þ, oure
pꝛayers, for the lyuyng
and the deade, vnto whō
they maye be pꝛofitable:
to thentent þ ſhalt waſh
& blurre out theyꝝ ſantes
& remitte to theſe theiꝝ
paynes, & to them bothe
conferre and geue thy
grace and gloꝝy. ¶ mar-
uelous Trinitie, in pow-
er thou arte omnipotēt,
in wyſedome thou arte
inenarrable, thou arte
the lyght that lightneth
all thynges, thou art the
truthe that canne not be
ouercume, thou arte the
hyghe conſolation. ¶
maruelous Trynptye,
thou art the fountayne,
the flonde, and the irry-
gation, and waterynge
of

Godly praiers

all goodnes. O true es-
 sence in dede, thou arte
 the life, the glozy, and
 mirour of saints. Ther
 fore O honorable Try-
 nitie, all the citezens of
 heuen, patriarches, pro-
 phetes Apostles, martirs
 cōfessors and virgynes,
 shall glozifye thy maie-
 stie. Thy tripartite chur-
 che callynge vnto the in-
 heuen, in earth, and in
 purgato:ry shall glozifye
 thy maiestie. Thy tolle-
 raunce & pacience, wher
 w thou suffrest and bea-
 ryste with synners, thy
 Justice, wher w thou re-
 wardest the good, & doth
 punish the euil, but a-
 boue al, thy mercy wher
 with thou whiche arte
 meke doth remit synne,
 shall glozifye thy maie-
 stie. The creation dispo-
 sition

bita es sanctorum:
 tu gloria, tu specu-
 lum. Glorificent
 idcirco maiestatem
 tuam. O trinitas
 honoranda cuncti
 celorum ciues, pa-
 triarche, prophete,
 apostoli, martyres,
 confessores, et vir-
 gines. Glorificet
 maiestatem tuam
 tripartita ecclesia
 tua in celo, et in ter-
 ra, & in purgatorio,
 te inuocans. Glo-
 rificet maiestatem
 tuam tolerantia tua,
 qua peccatores suf-
 fers: iustitia tua,
 qua bonis premia
 tribuis, et malis
 tandem penam, sed
 super omnia mise-
 ricordia tua, qua
 culpas clemens re-
 mittis. Glorificet
 maiestatem tuam

Purga-
 to:rye

Godly praiers.

omnium rerum cre-
atio, dispositio, et
conseruatio, Glo-
rificet maiestatem tu-
am omnis anima,
que vegetatur, om-
nis anima que sen-
sit, omnis anima,
que intelligit, Glo-
rificet maiestatem
tuam deus simplex
et trine, tripertita
hierarchia celestis,
ter tripertitus an-
gelorum ordo, om-
nis spiritus cele-
stis, omnis spiri-
tus humanus, sine
intermissione di-
cens, Sanctus,
Sanctus, sanctus,
Dominus Deus
sabaoth, Pleni sūt
celi et terra gloria
tua: O sanna in ex-
cellis, Amen:

sition, and conseruation
of all thynges shall glo-
ryfye thy maiestie: euery
soule that lyneth, euery
soule y perceueth & ene-
ry soule y vnderstādith,
shall gloryfye thy maie-
stie. O simple god in tri-
nity, the tripertite cele-
stiaall Hierarchi, the or-
der of Angels tripertite
in thze, euerye celestiaall
spirite, euerye humayne
spzite, shall gloryfye thy
maiestie, sayinge woute
any intermission. Holpe
holp, holp, Lord God of
hostes. The heuens and
the earth are full of thy
glory. Glory be to
the O lord most high.
So be it.

Godly praiers

A Prayer fyrst to euery person of the holy trinitie, & after wardes to the holy Trinitie.

Oratio prius ad singulas sancte Trinitatis personas, et postea ad totam Trinitatem.

God the father of heauen,
haue mercy vpon vs.

Pater de celis
Deus : miserere
nostri.



Holy lord
father al-
mightie,
euerlastig
GOD, of
whō God

thi sonne is vnto the, the
founteine of diuinitie,
consubstantiall, coeter-
nall, and equal, borne be-
fore all worldes: by whō
the holy gost workynge
with hym, heauen and
earth, and all thynges,
vysyble and invisible,
compyssed in them, thou
with



Domine
san-
cte
pa-
ter
omnipotēs eterne de⁹,
a quo deus filius
tuus, tibi diuinita-
tis fonti consub-
stantialis, coeter-
nus, et equalis, an-
te omnia secula ge-
nitus est, per quem
cooperante spiritu
sancto, celum et ter-
ram atque omnia,
que in eis visibilia
et inuisibilia con-
tinentur, inenar-

Godly praiers.

rabili tum opificio
tum ornatu creasti,
te veneramur, te co-
limus, te adoram⁹,
tibi ob immensa et
innumera benefi-
tia tua gratias agi-
mus. Esto nobis,
obsecramus, propi-
tius miseris mor-
talibus, et ne despi-
ce nos flagitijs ob-
noxios, cum simus
opus tuum, sed ab
omni malo ac ab o-
mni peccato libera
et serua nos per in-
finitam clementi-
am tuam.

With an vnspeakeable
workemanshype and a-
durnamēt hast creatyd:
We honoꝛ the, we woꝛ-
shippe the, we adoꝛe the,
and foꝛ thy great and in-
numerable benefytes,
we thanke the. We mer-
cyfull vnto vs mortall
wretches we besech the,
and despise vs not geue
to sīne, inasmuch as we
at thy hand worke: but
thzough thy infinite cle-
mency, deliuer and kepe
vs from all euyl, & from
all synne.

Filiū redemptoꝛ
mundi Deus, mi-
serere nostri.

O god the sonne rede-
mer of the woꝛlde, haue
mercy vpon vs.

Domine Je-
su Chꝛiste fi-
li Dei vni⁹, qui es

O Loꝛde Jesu chꝛist
the sonne of the li-
uyn⁹ god, inwhych
Thou art

Godly praiers.

art the true & the omni-
potent god, the wiselõe,
lyuely worde, brightnes
and image of the father,
vnto whome with the
father and the holy gost,
is lyke honour, the selfe
same glozpe, coeternall
maiestye, and one sub-
staunce. Whom descen-
ding from the high arke
and trone of heuens in-
to the worlde to take
fleshe of hys mother, a
virgin, thou hast willyd
thzough the cruel paine
of the crosse, to restoze
vnto vs our innocenye
agayne, we honoz thee,
we worshyppe the, we
adore the, and for thy
greate and innumera-
ble benefits, we thanke
thee, we beseeche the, not
to suffer vs, redemed w
thy bloude, to perishe,
but

deus et omnipo-
tens deus, sapien-
tia, viuus sermo,
splendor, et imago
patris cui cum pa-
tre et spiritu san-
cto compar est ho-
nor, eadem gloria,
coeterna maiestas,
vna substantia.
Quique de sum-
ma celorum arce
descendens in or-
bem terre, carnem
ex matre virgine
mortalem sumere,
et ad instaurandam
nobis innocentiam
per diram crucis
supplicium mori
boluisti: te bene-
ramur, te colimus,
te adoramus, tibi
ob immensa et in-
numera, beneficia
tua gratias agi-
mus. Ne nos pe-
rire sinas prece-
mur, tuo redemp-
tos sanguine, sed

Godly praiers.

ab omni malo ac ad
omni peccato, libe-
ra et serua nos per
immensos mortis
tue cruciatus.

but thzough the greate
paines of thi deth, to de-
liuer and kepe vs from
all euill, and from all
synne.

Spiritus sancte
deus, miserere no-
bri.

God the holy gost, haue
mercy vpon vs.

Domine spi-
ritus san-
cte deus,
qui patri filioque
consubstantialis,
coeternus, et equa-
lis es, ab eis ineffa-
biliter procedens,
quisque super eun-
dem filium a Jo-
hanne baptizatum
descendisti in co-
lumbe specie, su-
perque sanctos dis-
cipulos tuos in
linguis velut



And God
the holye
ghost, whi-
che art co-
substantial-
all, coeternall, and equal
with the father and the
sonne, pzocedyng from
them vnspeakeably, the
which descendist in the
forme and shape of a
doue, vpon the self same
sonne baptised of Jhon,
and dydst syt vpo thy ho-
ly disciples, appering as
C. ii. it were

Math. 3

Actes, 2,

Godly praiers.

were in fierpe tounge.
We worshyp the, we a-
dore y, we honoꝝ y & thāk
the. for thy greate and in-
numerable benefytes.

Dyr: from vs we be-
sech the, the darkenes of
al ignoraunce, and kyn-
dle in oure myndes the
lyght of thy diuine kno-
ledge, and inflame in vs
the heate of most mekest
lo-ue towarde the fa-
ther, and the sonne, and
thee, the spirite of them
both.

Holy Trinytpe one god
haue mercy vpon vs.

Lorde god omnipo-
tent, y hath vouch-
safyd to create and
to make man lyke vnto
thy similitude & Image:
graunt, that the spottes
of

ignels apparens cō-
sedisti: te venera-
mur, te colimus, te
adoramus, tibi ob-
imensa et innu-
mera beneficia tua
gratias agimus.
Velle a nobis, que
sumus, omnis ig-
norantie tenebras,
lumenque diuine
tue scientie accen-
de in mentibus no-
stris, et amoris pōf-
sumi in patrem, & fi-
lium, et te vtrius-
que spiritum, ardo-
rem in nobis in-
flamma.

Sancta Trinitas
vnus Deus, mise-
rere nostri.

Domine De-
us omnipo-
tens, qui ad imagi-
nem et similitudi-
nem tuam hominē
facere dignatus es,
presta, ne nos sedet

Godly praiers.

viciorum macule,
quos ad ineffabile
tui exemplar toti=
us opifex mundi
creasti, et quos pec=
cata nostra, si tu nō
ad sis, perdent, tua
serua misericordia.

of byces, desple vs not,
whome thou the maker
of al the world, after the
ineffable example of thy
selfe haste creatyd, and
saue vs throughe thy
mercy, whō our synnes
shall lese yf thou be not
present to helpe vs.

Domine deus om=
nipotens, qui libe=
rum nobis arbitri=
um bene aut male
agendi tribuisti, sic
gratiam tuam no=
bis confer, vt que
mala sunt, te prote=
gente, bitemus,
que bona sunt, te
adiuante, facia=
mus.

¶ Oude god omni po=
tent, that hath ge=
uen vs a fre wyll to doo
wel or euil, geue vs soo
thy grace, that we maye
aboyde those thynges,
thou defendyng vs, whi=
che are euill, and to do
those, thou helpyng vs,
whiche are good.

Domine deus om=
nipotens, a quo om=
nis est et sapientia,
et prouidentia, tu
scis, que nobis mo=
talibus expediunt,

¶ Oude God omny=
potente, of whom
is all wysedome and
prouydenche, thou doeste
knowe what is expedi=
ent

C.iii.

ent

Godly praiers.

ent for vs moztall men,
as it pleaseth the, and as
it shall seme beste to thy
maiestie of vs, soo be it,
but yet with mercy.

sicut tibi placet, et
quemadmodum tue
maiestati de nobis
miseris videtur, ita
fiat cum misericor-
dia. Amen.

A Prayer to be sayde
vnto Iesus either whan
the holy Sacrament is
lyfted vpp, or elles
besoꝛe the cruci-
fixe.

Precatio ad Je-
sum dicenda vel cū
leuatur Eucha-
ristia vel ante
crucifixum.



E S U,
whych af-
ter the in-
numera-
merable

toꝛmentes of thy bodye,
hangyng verye wekely
vpon the crosse, vouches,
sauedest to dye for vs,
haue mercy vpon vs.



E s u
qui post
in-
nu-
me-

ros corporis tui cru-
ciatus pendens in
cruce languidus
pro nobis moꝛi di-
gnatus es, misere-
re nostri.

Godly praiers.

Consecratio ad
Iesum.

A prayer vnto
Iesus.



Prospice
cle-
men-
tissi-
me

domine Iesu Chri-
ste nos miseros pec-
catores illis tuis
miserationem pre-
se ferentibus ocu-
lis, quibus in atrio
petrum respexisti,
dum nosse te nega-
bat. In cena Ma-
riam Magdalena,
dum tuos vngebat
pedes. In cruce la-
tronem supplicem:
dum regem te ag-
noscebat. Nobis-
que de benignissi-
mo misericordie tue
fonte largire propi-
tius, vt ad exem-
plum Petri pec-
cata nostra deflea-
mus. Sicut



Post me-
kest Lord
Iesu chiste
beholde &
loke vpon

vs wretchyd synners, w
those thy mercifull eies,
with the which thou be-
heldest Peter in the hal,
whyleste he denyed to
knowe the. And at sup-
per Marye Magdalene,
whylest she anointid thy
fete. And vpon y crosse,
the meke these, whylest
he knowledged the to be
a kynge. Graunte vnto
vs from the mooste be-
ninge founteyne of thy
mercy, that after the
example of Peter, we
maye bewayne oure sin-
nes, and y we as Mary
mag.

Luce, 22.

Luce, 7.

Luce, 23.

Godly praiers.

Margdalene dyd, maye
burne in thy loue, and
beheementely loue the,
and that we, as the thefe
hath optayned paradise,
may se the in thy king-
dome, the whyche doste
reygne god, with God
the father, and the holy
Ghosse, thozoweoute
all woꝝldes. So be it.

Maria Magdale-
na cui amore flagra-
uit, te vehementer
amemus, quemad-
modum latro para-
diso potitus est, in
tuo regno te videam-
us. Qui cū deo
patre et spiritu sā-
cto uiuis et regnas
deus, per omnia se-
cula seculozum.
Amen.

A prayer to Iesus.

Precatio ad Iesum.



Orde Ie-
su Chryst,
the which
being god
immortal,
tokest vp
on the a mortall body, to
make vs lawes to lyue
holye & vertuously. For
that thy loue vnto vs
we mekely praye the, y
thou



Dñe Ie-
su Chri-
sti,
qui Deus immor-
talis, vt nobis le-
ges sancte viuendi
ferres, corpus in-
duisti mortale, per
illum nostri amo-
rem te supplices
precamur, ne sinas

Godly praiers.

nos vicioſum laqueis implicatos omnia perire, quos ob Ade contumaciam olim abdicatos, pius nunc effecisti regni tui coheredes, sed flagitia & scelera nostra, quae plura sunt, quam vt numerari, maior, quam vt enarrari dicendo possint clemens abolere digneris. Qui cum deo patre et spiritu sancto viuas et regnas deus, per omnia secula seculorum, Amen.

thou suffer not vs, intangled with the snares of vices, vtterly to perishe, who in tyme past through Adams contumacy were reſected, and now haſt made vs the heyres of thy kyngdome, but that thou as meke and merciful, wilt wiſaſe to aboliſhe our flagitious synnes and wyckednes, the which are mo than canne be numbred, and greater than can be ſpoken or rehearſyd, which doth raigne god, wth god the father and the holye ghoſte, thow we out all woꝝldes. So be it.

Precatio ante crucifixum.

A prayer to be ſayde before the crucifixe.

O Die Crucifixe redemptor omniū gentium, cuius

O Merciful Crucifixe, the redemer of all people,

Godly praiers.

people, whose head was
fylthely lacerate & tozne
with a crowne of thorn,
whose handes and feete
extendyd vpon a crosse,
were thoroowe bozdyd w
nailes, whose hole feble
bodey was hanged on
high, and two theues to
his ignomini & thaine,
fastenyd on hys ryghte
and lefte hande, of the
whiche the one despyfyd
thee, the other knowle-
ged the to be a kynge,
whose spyryte commen-
ded vnto the father, was
geuen vpppe to redeme
vs withall. And beyng
dead, thy syde thoroowe
percyd, gysshed and
pouzyed oute water and
bloude. What tounge
can worthele expresse,
what minde canne con-
ceau those innumera-
ble

caput corona spinen
fede lacerauit. Ma-
nus in crucem ex-
pansas, pedesque
protenso clauo per-
forarunt. Totum
corpus elaguidum
sublime pependit.
Duo latrones in
ignominiam dexte-
ra leuaque suffixi.
Quorum alter te
spereuit, alter te ag-
nouit regem: Spi-
ritus patri commē-
datus pro nobis
redimendis emis-
sus est. Mortuo
transfossam latus
sanguinem et aquā
fudit. Que lingua
digne exprimere,
que mens concipe-
re poterit penas il-
las innumerabi-
les, quas innocens
es passus: Per hęc

Godly praiers.

tam immensa tor-
menta te peccamus,
ut animas nostras
lumine scientie tue
illustres. Capitis
sensus modereris.
Manus nostras ad
opera bona cor-
roboras, pedes et gres-
sus nostros ad vi-
as tuas conuertas,
cogitationes, ver-
ba, et facta nostra di-
rigas. Denique
perducas nos mi-
seros in regnum tu-
um. Vbi cum san-
ctis angelis tua
fruemur gloria, qui
cum deo patre & spi-
ritu sancto vivis &
regnas deus, per
omnia secula seculi-
orum. Amen.

ble paynes, the whyche
thou an innocenteste haste
suffred: We beseech the,
for these soo exceeding
great tormentes, to illu-
minate our soules, with
the lychte of thy know-
ledge, to moderate oure
vnderstandinge, to stre-
ngthen oure handes to
good woorkes, to con-
uerter our feete steppes
& goynges to thi waies,
to directe our thoughts,
wordes, and dedes, and
last of all to bringe vs
wretches, vnto thy king-
dome: where that wee
with thy holy Angeles,
maye haue thy fruition:
the which dost lyue and
reygne God, with god
the father and the holye
ghoste, thowoute all
worlde. So be it.

Godly praiers.

A Prayer vnto
God.

Precatio ad
deum.



Almygh-
tye Lord
God, whi-
che arte
the trinitie
of persones in vnitie
of substance, whiche
hast bene eternally, arte
nowe, & shalbe the bles-
sed **GOD** for euer tho-
rowoutal worlds, we cō-
mende oure soules into
the handes of thy power
to be kepte both dayes &
nyghtes, & all the how-
res and momentes of
our lyfe. **O** god the ma-
ker of al men, haue mer-
cy vpon vs, and **O** king
& gouernoꝝ of the world
directe vs, kepe vs, thro-
ughe the faith of thy pa-
triarches, the merytes
of

Dominatoꝝ
domine de-
us omni-
potens, qui es perso-
narum trinitas in
vinitate substantie,
qui ab eterno eras:
nunc es, et in eter-
num eris benedi-
ctus deus in seculo
rum secula: Com-
mēdamus animas
nostras in manus
potentie tue, vt cu-
stodias eas diebus
ac noctibus, singu-
lisq; horis et mo-
mentis vite nostre.
Misere nostri
deus omnium con-
ditoꝝ, et dirige nos
rex mundi guberna-
toꝝ: Custodi nos
per fidem Patriar-
charum, per merita

Godly praiers.

prophetarum, per
predicationem apo-
stolorum, per victo-
rias martirum, per
charitatem confes-
sorum, per continē-
tiam virginum,
per intercessionem
omnium sanctorū
et electorum tuo-
rum: qui tibi pla-
cuerunt ab initio
mundi. Oret pro
nobis sanctus A-
bel, qui primus mar-
tyr coronam acce-
pit. Obsecret pro
nobis sanctus E-
noch, qui ambula-
uit cum deo, et de
mundo translatus
amplius non appa-
ruit. Roget pro
nobis sanctus Noe:
quem deus in dilu-
vio propter iusti-
tiam seruauit.

Supplicet pro no-
bis fidelis Abra-
ham, qui firmiter
credidit deo, et re-

of thy prophetes, the pre-
dication of thy Apostels
the victories of thi mar-
tyres, the charitie of thy
confessoures, the conty-
nence of thy virgynes,
and thzough the interces-
sion of all thy Sayntes,
the whych haue pleasyd
the from the beginning
of the world. Holy Abel
the whyche fyyste of all
other receiued þ crowne
of martyrdōe, shal praye
for vs. Holpe Enoche,
the whych walkyd with
god, and translated oure
of the worlde aperyd no
moze, shal make obsecra-
tions for vs. Holpe Noe
whom god in the tyme
of the flud preserued for
hys Justice sake, shall
praye for vs. Faythfull
Abraham, the whyche
Redefastly beleuyd God
and

Gene. 4.

Gene. 5,

Gene, 7,

Roma, 4,

Godly praiers.

and was imputyd vnto
hym for Justice, shall
make supplications for

Gene, 22

vs. Holy Isaac, beyng
obedient vnto his father
gaue vs whan he should
haue bene offerd vppre,
a figure of our lord Je-
su Chryst, that was of-
ferd by a sacrifice for the
saluation of the world,
shall make intercession

Gene, 32

for vs. Happye Jacob,
the whych saue the An-
gels of god, commynge
to mete hym, shalbe a
witness vnto god for vs.

Gen, 37,

Joseph the welbeloued
of his father: whome
his brethren dyd sell,

Exod, 33

shall praye for vs. Holy
Moses, with whome
god spake face to face,
shall make supplicatys

Actu, 13

for vs. Holye
Dauid, whome O lord
thou

putatum est illi ad
iustitiam.

Intercedat pro no-
bis sanctus Isaac,
qui immolandus
obediens patri fi-
guram prebuit do-
mini nostri Iesu
Christi, qui pro
mundi salute vi-
ctima patri obla-
tus est.

Interueniat pro
nobis felix Jacob,
qui angelos dei be-
nientes sibi in oc-
cursum vidit.

Preceatur pro no-
bis dilectus a patre
Ioseph, quem fra-
tres sui vendide-
runt.

Supplicet pro
nobis factus Moy-
ses, cum quo locu-
tus est dominus fa-
cie ad faciem.

Subueniet no-
bis sanctus Dauid

Godly praiers.

quem elegisti Domine secundum cor tuum.

Obsecret pro nobis Helias propheta, quem in celum in igneo curru leuasti.

Oret pro nobis Heliseus propheta, cuius ossa contactu mortuum suscitauit.

Roget pro nobis Sanctus Esayas, cui labia mundata sunt igne celesti.

Assit nobis beatus Hieremias, quem sanctificasti Domine in utero matris.

Deprecetur pro nobis sanctus Ezechiel propheta, qui visiones dei mirabiles uidit.

thou haste chosen after thy owne hart & mynd, shall helpe vs. The prophete Helias, whome thou tokest and lyftidst vpp in a fierye charette, shall make obsecrations for vs. The Propheete Heliseus, whose bones by the onely touchynge of the deade, haue reuiued the deade, shall pray for vs. Holy Esayas, whose lippes were clenysd wth celestyall and heuenlye fyre, shall praye for vs. O Lorde, let Hieremye whom thou hast sanctified in hys mothers wombe, helpe and praye for vs.

The holye Propheete Ezechiel whiche sawe the maruelous visions of G O D, shall

4, reg, 2,

4, reg, 13

Esai, 6,

Hiere, 1,

Ezechi, 1

Godly praiers.

Dant, 2, shall pray for vs. Holpe
Daniell a man gretlye
belouyd, the which losid
and declared the kinges
dreames, and was deli-
uered oute of the lake of
lions, shall praye for vs.

Dant, 3, The three chylozen Sy-
dracke, Mysac, and Ab-
denago, whych were de-
liuered from the fyre,
shall succure and helpe
vs. We call vnto oure
helpe the twelue Pro-
phetes, Oseas, Iohell,
Amos, Abdias, Jonas.
Micheas, Paũ, Abacuc,
Sophonias, Aggeus,
Zacharias, & malachias
All the Apostels of oure
Lorde Iesu Chryll, Pe-
ter, Paule, Andriewe,
James, Ihon, Thomas,
James, Philippe, Bar-
tholome, Mathewe, Si-
mon, Thadeus, Mathi-
as,

Exoret pro nobis
sanctus Daniel,
vir desyderiorum,
qui somnia regis
soluit, et liberatus
est de lacu Leonũ.
Succurrant nobis
tres pueri qui ab
igne liberati sunt
Sydrac, Mysac, &
Abdenago. Inuo-
camus in auxilium
nostrum duodecim
prophetas, Osee,
Iohel, Amos, Ab-
diam, Jonam, Mi-
cheam, Paũ, A-
bachuc, Sophoni-
am, Aggeum, Za-
chariam, et Mala-
chiam. Assistant
nobis omnes apo-
stoli domini nostri
Iesu Christi, Pe-
trus, Paulus, An-
dreas, Iacobus,
Iohannes, Tho-
mas, Iacobus, Phi-
lippus, Bartholo-
meus, Matheus,
Symon, Thade-
us, Mathias, et

Godly praier.

omnes sancti discipuli domini nostri Iesu Christi. Intercedant pro nobis omnes martyres Christi, et confessores, virgines, et omnes electi, ut superare possimus omnes tentationes inimici. Depelle a nobis domine concupiscentiam gulae, et da nobis virtutem abstinentie, fuga a nobis spiritum fornicationis, et inspira nobis amorem castitatis. Cohibe a nobis cupiditatem, et largire voluntariam paupertatem. Extingue in nobis iracundiam, et accende mansuetudinem morum, et charitatem Dei et proximi. Abscinde a nobis domine tri

as, and all the disciples of lord Iesu Christ, shall assiste vs. All the Martyres of Christ, confessores. and virgynes, & all that are electe, shall make intercession for vs, that we maye overcome all the temptations of our enemye.

Drive from vs O lord the concupiscence of gluttony, & giue vs the vertue of abstinence. But to flyte from vs, the spirit of fornication, and inspire and poze into vs the loue of chastitie.

Restrayne from vs cupiditie, and geue vs voluntary pouertie. Quenche in vs irrefulnes, & kyndle in vs the mekenes of maners, and the charitie of god, and of oure neyghboure. O lord cutte of

D. i. from

Godly praiers.

frō vs, the heunes of the
woꝝde, and increce in
vs spiritual ioye. Repel
from vs y pryde of the
mynde, and geue vs the
compunctiō of the hart.
Diminishe oure pryde. &
make perfecte in vs true
humilitie, for we are
wretchyd, and vnlucky
men, who shall delyuer
vs, from the bodi of this
death, but thy grace? O
mercifull god, we are to
exceedyng great synners,
and oure synnes are in-
numerable, and we are
not woꝝthy to be callyd
thy seruauntes. O lord
cause vs to wepe, molli-
fy oure harde and stonye
hartes, and kyndle the
fyre of thy loue in vs, the
which are but ashes of
death. O Lorde delyuer
our soules, from all the
deceytes

sticiam seculi, et au-
ge nobis gaudium
spirituale. Repelle
iactantiam mentis,
et tribue compunc-
tionem cordis. Mi-
nue superbiam no-
stram, et perfice in
nobis humilitatē
veram, qui miseri
sumus, et infelices
homines. Quis
nos liberabit de cor-
pore mortis huius
nisi gratia tua? Do-
mine deus miseri-
cor, nam nos pec-
catores sumus ni-
mis, et innumera-
bilia sunt delicta
nostra, et non sum⁹
digni vocari serui
tui. Resuscita do-
mine in nobis fle-
tum. Molifica cor
nostrum durum et
saxum, et amoris
tui ignem in nobis
accende, qui sumus
cinis mortis. Libe-
ra domine animas
nostras, ab omni-

Rom. 7,

Godly praiers.

bus insidijs inimi-
ci, et conserua nos
in tua voluntate,
doce nos facere vo-
luntatem tuā, quia
deus noster es. tibi
honor et gloria, per
omnia seculorum
secula. Amen.

deceytes of our enemye,
& kepe vs in thi wil, tech
vs to do thy wil, for þ art
our God, to þ be honor &
gloꝛye thozoweoute all
woꝛldes. So be it.

Precatio ad di-
uam virginem
Mariam.

A Prayer vnto the ho-
lye vergyn Mary.

Salue inteme-
rata virgo Ma-
ria, filiū dei ge-
nitrix pre ceteris e-
lecta virginibus,
que ex vtero tue ma-
tris Anne mulie-
ris sanctissime, sic
a spiritu sancto tū
sanctificata, tum
illuminata fuisti,
munificaque tanto-
pere dei omnispo-
tentis gratia, vt



L hayle vnto
defiled byz-
gyn Marie,
mother of
the sonne of
God, elected and chosyn
aboue al other virgines,
the which euen from the
wombe of thy mother
Anne, a woman mooste
holy, hast bene of the ho-
ly ghost so sanctified, il-
luminatyd, and so gret-
ly defended with the
grace of God almighty,
that vnto the conceptiō
of our loꝛde Ihesu chꝛist
thy

Lu. 1.

Godly praiers.

thy sonne, and whylest
thou dyddest conceaue
hym, and vnto the tyme
of his byrth, and whylest
thou didest beare hym, &
continuallye after hys
byrth, thou continuedest
& remaynedste a byrgin
of al other that be borne
most chaste, most vncoz-
rupt, & of bodye & soule
all thy lyft, most imma-
culate and vnbespottyd.
For truely thou hast far
passyd al other virgins,
how many soeuer haue
bene hetherto sence the
begynning of the world
or euer shalbe to the la-
ter ende thereof, in a sin-
cere conscience of an im-
polutyd mynd. By these
thy moste excellent gifts
of heuenly grace, infused
in the by god very singu-
larly. O byrgyn & mo-
ther

vsque ad conceptu
filij tui domini no-
stri Iesu Christi, &
dum eum concepe-
res, ac vsque ad par-
tum, et dum eum
pareres, seperque
post partum, virgo
omnium, que nate
sunt, castissima, in-
corruptissima, et
immaculatissima
et corpore et animo
tota vita permanse-
ris. Tu nimirum
vniuersas alias
longe superasti vir-
gines syncera men-
tis impollute con-
scientia, quotquot
vel adhuc fuerunt
ab ipso mundi pri-
moordio, vel vnquam
future sunt vsque
in finem mundi.
Per hec nos prece-
lentissima gratie ce-
lestis dona, tibi vir-
go et mater maria

Godly praiers.

*pro ceteris omni-
bus et mulieribus
et virginibus a deo
singulariter infu-
sa, te precamur, que
miseris mortali-
bus misericors pa-
trona es, ut pro pec-
catis nostris nobis
condonandis inter-
cedere digneris a-
pud deum patrem
omnipotentem, e-
iusque filium Je-
sum Christum, se-
cundum diuinita-
tem quidem ex pa-
tre ante omnia se-
cula genitum, se-
cundum humanita-
tem autem ex te na-
tum, atque apud
spiritum sanctum,
ut peccatorum no-
strorum maculis
tua abstergis inter-
cessione, tecum san-
cta virgo semper
congaudere, teque
in regno celorum si-
ne fine laudare me-
reamur. Amen.*

ther Marye, aboue all
other women and byr-
gyns, we pray the whi-
che arte vnto vs misera-
ble mortall men a mer-
cifull patronesse, that ſhe
wylt vouchsafe to make
intercession to God the
father omnipotent, and
to his sonne Iesu chryst,
borne certenlye as con-
cerning his diuinitie of
the father befoze al woꝛl-
des, and of the, concer-
nyng his humanite, and
to the holye ghosste, that
our synnes maye be foꝛ-
geuen vs, and that we,
the spottes of our sinnes
thzough thy intercessy-
on, cleane wyppd oute,
may merite continually
to reioyce with the
holye virgin, & to prayse
the in the kyngedome of
heuen, without ende.

So be it.

Godly praier.s.

A Praier vnto god for
the dede which haue no
man that praicth
for them.

Precatio ad deū
pro defunctis oran-
tem pro ipsis nō
habentibus.

Mercy, we be
seche the
Lorde
god haue
mercy, for the pꝛecyous
death sake of thy onelye
sonne oure Lorde Iesu
Chꝛyst, of those soules, &
which haue no interces-
sors that remembre thē,
or that doth put the in re-
membꝛaunce of them,
nor no consolation, nor
hope in there torments,
but onelye that they are
created and made lyke
vnto thy similitude and
Image, and markyd wth
the signacle of thy faith
the which other thꝛough
the

Miserere,
quelimus,
Domine
deus per pꝛeciosam
mortem vnigeniti
filij tui domini no-
stri Iesu Chꝛisti,
miserere animarū
illarum, que apud
te sui memores nō
habent intercesso-
res: quibus non
est consolatio, nec
spes vlla in tor-
mentis, nisi quod
ad imaginem et si-
militudinem tuam
create, et fidei signa-
culo insignite sunt,
que vel superstitiū
negligentia, vel
temporum labente

Godly praiers.

curſu, in obliui-
nem amicorum aut
poſteritatis bene-
runt. Parce eis do-
mine, et defende
plasma tuū in eis:
nec opus manuum
tuarum deſpice, ſed
porrige eis dexte-
ram tuam, atque a
penarum cruciatu
liberatas perduc
eas ad ſocietatem
civium ſupernorū
per immenſas mi-
ſerationes tuas, que
ſuper omnia opera
tua celebres habent-
tur. Qui vivis et
regnas deus, per
omnia ſecula ſecu-
lorum. Amen.

the negligence of thoſe
whiche are alyue, or of
the ſlydynge courſe of
tyme are cleane forgot-
ten of theyr frendes, and
poſteritie. Spare them
O lord, and defende thy
workemanship in them,
nor deſpiſe not the work
of thy handes, but putte
for the thy hande vnto
them, and beyng deli-
uered fro the tormente
of paynes, bynge them
thzough thy great mer-
cies, the whych are cele-
brytyd and eſtemyd a-
boue all thy workes, to
the ſelowſhyy of the he-
uently citezins, which li-
ueſt and reigneſte God,
thozowe all worldes.

So be it.

• F I N I S.

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